that is, of the Deity; which two therefore *In:* sometimes joins together in the Cosmopona, affirming that Mind and nature, that is, God and nature, were the cause of this universe.

And now we see plainly, that though there was a real controversy amongst the Pagan thoo-logers (especially from Aristotle's time, downward), concerning the Cosmogonia and Theogonia, according to the stricter notion of those wordtf, the temporary generation or production of the world and inferior gods, or whether they had any beginning or no ; yet was there no controversy at alt concerning the self-existoncy of them, but it was universally agreed upon amongst them, that the world, and the inferior gods, however supposed by some to have existed from eternity, yet were nevertheless all derived from one sole Keif-existent Deity as their cause; Jim 0<r*v *xapnyt'wm* ?i eXXa/jiro/ttwu, being either eradiated or produced from God*—-Wherefore it is observable, Pagan Theists, who asserted the world's -eternity, did themselves distinguish concerning the word ycvqrov *orlitM, nalum, ct factum** as that which was equivocal; and though in one sense of it, they denied, that the world and inferior were y€vw<jc, yet notwithstanding did they in another sense clearly affirm the same. For the word simple m 7$^{CV\wedge V}$ ($^{8a}$3[ $^{tlic}$y) «t"ctly and properly *p$^{r\,IMt}$*k|*.* taken, 1S TO *i» £tifu* **) (pn*ou *rqv* iiV ro** time jrapScw X«)(in*» **that which in** respect of time passed **out of non-existence** into **.being—-or <>** TO Trporcpov /t«rf «v, *vttrtfw* 2i <5i», that which **being** not before, afterwards was.'—Nevertheless tliey acknowledge, **that in a** larger souse **this** word may be **taken** also for **TO ormtfouif «»**[f]